

T O T H E R E A D E R.

BE Patient Reader, do not fret to see
 So great a Theme in hobling Poetry;
 For tho the Rhimes be Rugged, Dull and Flat,
 If Truth and Sense thereby you can come at,
 As soon as if 'twere Prose, accept of that.
 To Scholarship I do not make pretence;
 What if I never read the Accidence?
 Yet God and Nature gave me common Sense.
 If I were Learn'd, thereby I could not see
 The Mind of God, but what Men's Writings be:
 Could I but Reason well on all I see,
 'Twould better be than Scholarship to me.
 Yet tho I labour for my daily Bread,
 Notions may wheel about within my Head.
 In Metaphysicks I may go astray,
 Like other Men, may soar and lose my way.
 In Physicks too some little I'm befriended
 'Tis way and Means how Health is hurt and mended.
 In Mathematicks I had once Idea's
 Relating to the Heavens, Earth, and Seas.
 Yet for more Judgment herein I'll not wrangle,
 Than what is to be found in a Triangle;
 Yet these in some might so much favour find,
 To tolerate a Man to tell his Mind:
 And so they would wish me, but that my Rhimes
 Do clash with Common Notions of the Times;
 However, I shall be herewith content,
 Measure your Censure by your Argument.
 Gross Error I oppos'd, or I thought so,
 And whether I am right, these Lines will show.
 If I were wrong, you scarce could make pretence
 That Men's Opinions have an Influence
 To make them do a miss, 'cause things seem true,
 Unless the things also seem Lovely too.

Sometimes Men think that Truth and Soberness
 For them were better, and would hazard less
 Their Lives and Credit, but they cannot love it,
 For want of Grace, not Faith, Vice mounts above it.
 Come down to Observation, and you'll see
 In Practice little difference there will be,
 Between both Parties that herein Dispute,
 But what with other Lust and Passions suit.
 Those Men are not the Worse that I can see,
 Because they think that God did Fore-decree
 Whatever is, or afterward should be.

Nor are their Lives a jot more pure for taking
 Their Wills, and Pow'r to be of their own making.
 Then if our Arguments than yours be stronger,
 Why should you keep your Notions any longer?
 Don't fear that you can make those Orders vain,
 Which all the Pow'rs of Heaven did Pre-Ordain.
 Notions of Fate can't make Men bad, because
 If bound, they are not free, can't break its Laws;
 Unless what's said be thereunto decreed,
 It cannot change your Notions, nor your Creed,
 Because those things you cannot like nor heed.
 But if you can to Custom bid adieu,
 And not take things for Truth 'cause others do,
 You're fit to seek Truth, and may find it too.

Is true Reasoning an Enemy to Truth?
 Or Truth an Enemy to true Religion?

Written in the Year
 1700.

[Now turn over to Page 42.]

ERRATA.

Page 1. line 26. read Esa. Page 8. l. 13. read in seeming
 Page 10. l. 11. for who's r. tho's. Page 13. l. 23. omit
 without. Page 16 l. 32. read,

The Sun being too far, or near, procures
 Pa. 21. l. 7. r. do not exceed, &c. Page 24. l. 15. r. is known,
 &c. Page 28. l. 22. for there r. Free. Page 36. l. 9. read,
 if I can, &c. P. 26. after l. 31. r. the last Paragraph in p. 42.

Differences about
PRE-DETERMINATION
Determined.

Shewing from Scripture, Reason, and
Experience, That *Man is a Necessary*
AGENT.

To which is added,
Plain Proofs of the *Being of a GOD:*
The probability at least of the Soul's *Immor-*
*tal*ity, and the Credibility of *Christianity.*

By R. H. a Lover of Truth.

God did from all Eternity according to his Free-will, by his unchangeable Counsel and Purpose, Fore-appoint and certainly Determin of all things, together with their Causes, their Effects, their Circumstances, and manner of Being. Bp. Usher's Body of Divinity, page 90.

To the same purpose, the Assembly of Divines. *The Essence of God is one Pure Thought, in which he Views and wills all things.* Bishop Burnet on the 39 Articles, Page 27.

If this be true what God doth will and do,
He only doth because he will do so;
'Tis not Man's Will moves God's Will thereunto. }

Man's Will is nothing but Desire; an accidental Passion of the Soul, which like Hope and Fear, is absent or present, as occasion falls out: For if no Man has any Will at all to believe, have, or do any thing at all, till after it seems best to do, &c. Then the will of Man makes nothing to seem best, but, &c. Therefore, &c. because the Will cannot make things seem best, which seemed best before there was a Will.

Sold by *W. Marshall*, at the Bible in Newgate-street.
Price Stitch'd, 6 d.

*To all those whose Love or Hatred of an
Opinion, hinders, or rather doth not
hinder from Examining and under-
standing the Truth and Reasonableness
thereof.*

I Write of God and Man, of Good and Ill,
To show who Wills unmov'd, who has Free-Will,
Man's Will or God's may well depend oth-

(f other,

One of them should depend upon no other :
That this is God's, not Man's, I'll try to prove,
But some Objections first I must remove ;
The Scale will sooner turn when it is even,
Than when there is a disadvantage given ;
If th' Scales ben't Even, or the Cause be God's,
There's nought but Prejudice can make the odds.

Now all such Actions as to none seem ill,
Some Men will grant, depend upon God's Will,
But if an Action do occasion Trouble
To one, tho to another Good, that's double :
Or if no good therein to us appear,

God's not therein concern'd, we think 'tis clear ;
Man must be the first cause, we argue thus, (to us,
Nought must seem good to God, but what seems so

It at some time a Prophet be deceiv'd,
God hath that Prophet of his Truth bereav'd ;
This Testimony is from Isa. had,
God makes Wise Men turn (a) Fools, Diviners Mad,
'Tis vain to wind draw things. men must miscarry,
When they deny God's ways are Arbitrary.

But 'tis Objected, Scriptures represent
Man having Pow'r to alter God's Intent ;
But pray observe, some Texts if strictly taken,
God's Nature and his Government is shaken

I'll name some Places, which do represent
God wanting (b) Pow'r, another (c) Ignorant,
A third, (d) forgetful of his first Intents,
A fourth being (e) put in mind, he then Repents.
When Time brings things to pass, he ne'er foresee,
Too late he then (f) repents such things shou'd be.
He saith would have Men better, but that he
No pow'r of will retains, 'tis the' alone are Free:
(Yet some pretend God certainly foresee
Contingencies that could not certain be)
Ezekiel the Eighteenth, last Verse but one.
To make themselves new hearts they're call'd upon.
What thought our Margin-makers on that Text,
When they referr'd it to the Thirty sixth
Of the same Book at verse the twenty sixth;
Jeremiah thirty two and thirty ninth,
You'll see some things relating to that Point,
Where God declares, That he himself will do
Those very things he called them unto:
That when the time is come that God will make
A Covenant with them for's own Name sake,
Saith, *As I live, I will not Then desire,*
That Men should in their Wickedness expire.
This Sense o'th' Words is likelier to be true
Than what some raise from those I read to you.

(b) *Gen.* 32. 23. (c) *Gen.* 18. 21. *Jerem.* 18. 8. *Exod.* 32. 14. *Judges* 2. 18. (d) *Psalms* 105. 45. (e) *Amos* 7. 2, 3, 5, 6. (f) *1 Sam.* 15. 35. (g) *Gen.* 6. 6.

Bishop *Burnet* in his Discourse of the 39. *Articles*, where speaking of a supposition of Passions in God, saith, Passion is an agitation that suppose succession of Thoughts, together with a trouble of Mind, and produces a vehemency of Action—— Now these cannot consist with Perfection—— Yet Anger, Fury, Jealousie, &c. are attributed to God in the common terms of Speech that occur often in Scripture—— So when there is in the Providence of God such a vehemency, as according to the manner of Men, would import a Passion, then that

that Passion is ascribed to God; when he punishes Men for Sin, he is said to be Angry; when he doth that by severe and redoubled strokes, he is said to be full of Fury and Revenge: When he punishes for Idolatry, or any Dishonour done to himself, he is said to be Jealous: When he changes the course of his proceedings, he is said to Repent.

If God be not a Man that he should Lie,
Repent, or think as Man doth think, then why
Should such a sense be put upon his Word
As renders it Ridiculous and Absurd?
If God hath Hands and Feet, and Eyes and Ears,
Believe he Loves, Hates, Hopes and Fears:
Sure there may be some difference in that Faith,
Which Reason and clear Apprehension saith
Of God and Things, and such as only stands
Upon the Credit of some other Hands,
From which you can derive no Certainty,
Unless the thing seems Possible to be.
If Men can't know a Book's Translated true,
Unless th' Original thereof they view.
If Scripture could resolve its Doubts, how then
Are such Opinions fetch'd from thence by Men?
Can two Men differ in the time o'th' day,
When one Sun-Dial guides 'em in the way?
(a) A Rule of Faith, as Authors do maintaintain,
As a Sun-Dial, should be True and Plain.

(a) *Dr. Tillotson's Sermons and Rule of Faith, p. 53.*

On some occasions, most Divines will say,
Reveal'd Religion to Nat'ral must give way;
The measure of hard Places ought therefore
To to be some Principles well known before.
If Sense and Reason be the means to know;
If what doth go for Truth, be really so,
Then sure the sense of Scripture might be fetch'd
Rather from Nat'ral Principles, than stretch'd
Beyond the Rules of Reason and true Sense,
Natural Notions, and Experience.

But Man believes what he no Reason hath,
 His Faith and Reason's what some Author saith.
 The thing he ne'er Examin'd, but believ'd
 The Man, and not the thing and was Deceiv'd.
 Thus one believes another Man saith True,
 Who tells him he hath pow'r to *Will and Doe*.
 Instead of Reas'ning and true Observation,
 To see if Will, Desire, or Cogitation
 Could be without a *CAUSE* to bring it thither,
 Or Man could choose, before he chooses whether
 It is the best for him to choose or no,
 But 'stead of trying, takes it to be so:
 Such Men believe and trust their Teachers skill,
 And ground thereon their Faith about *Free-Will*,
 Submit themselves for Rules of Faith and guidance,
 Like *Rome's* implicit Faith and blind Obedience.

To think God's Will Depends, is much more weak,
 Than to believe God made an As to speak.
M. B. in's Book against the fear of Death,
 Saith, *The will of God begins and ends Men's Breath*.
 And I would have Men tell me if they can,
 How th' End can be of God, and th' Means of Man?
 But God must not appoint both Means and End,
 'Tis absurd, saith another to his Friend;
 'Tis so absurd, he'll spend thereon no skill,
 Because it leaves a Man without *Free-Will*:
 A braue Disputer this without all strife
 To write o'th' period of Human Life.

A late *Arminian* Master of a School,
 doth signifie that God's his Creatures Tool;
 That God's in such a State and Circumstance,
 Man may destroy his Ease, and then advance
 Him from a state of Anger, Fear, Desire,
 To such Content and Joy, nought can be high'r:
 If Justice of what God doth Will is Cause,
 By whose Will then is Justice, or God's Laws?
 Sure by Man's since God's Will could not make it,
 And he made by it, as this Man doth take it.

That God would rather any thing should be
 What it is not, this will, it seems to me,
 Make void God's *Power, Wisdom and Decree.*
 I cannot think how Men can be Inspir'd
 To think *God could not have what he desir'd.*
 If God loves what he Wills not to procure,
 And hateth what he Wills, may still endure,
 He *will not have his Will, will not be eas'd,*
 Or Wills whereby his will may be displeas'd.
 'Twould seem less absurd to affirm, by far,
 God only Wills things should be as they are.

But whatsoe'er God Wills when Man's enclin'd
 To any thing, he cannot change his Mind ;
 For when a Man is to ill things enclin'd,
 He cannot wish to have a better Mind ;
 Because in Man at once there cannot be
 Desire both to do Good and Ill, we see :
 Withont a Will to move, you cannot move,
 Nor have a *Will to hate what still you love :*
 And since Repentance is by Man defin'd
 A Renovation. or a change of Mind,
 I know 'twill baffle all your Pow'r and Skill,
 To will *Unmov'd*, or move without a Will.
 If they could ne'er so little Criticize
 Upon these Matters, they might be more Wise,
 Yet some unthinking Men I have brought to't,
 To say, *I have no Will to't, yet I'll do't.*
 This foolish absurd saying some have got,
I have a will do do't yet I will not.
I will not what I will, I will what I will not ;
 Sure this in Logick is too great a Blot.
 My Will's only Desire, and I can see
 My Will, or With, *to have, to do or be*
 Such or such Thing, was ne'er produc'd by me.
 If I could make a *Liking* or a *Thought*,
 I make my Soul or Faculties of nought.
 Let Men lay claim to *Reason* now no more,
 If they thereby can't see which goes before,

The *Will* or *Motives* which they have thereto,
 And if themselves those *Motives* make or no.
 Were Man thus Free, he'd have no Liberty
 To will when he is Mov'd, nor could he be
 Moved to Will at any time, when he
 Doth *Will Unmov'd*, or moves himself you see ;
 God could not Move me, nor could I be Free
 To take Impressions which he lays on me :
 Both I and God, cannot First Causes be
 Of what I chuse. I'm Willing, but not Free. }
 So that there's such a thing as Will in Man,
 I do deny, affirm't who will or can ;
 That 'tis a Faculty, or Mode of Being,
 Or any thing but an Impression seeing
 No Man can will unless such things invite,
 As may into his Soul infuse Delight :
 For Instance sake, You're mov'd to go somewhere,
 Not knowing that such Objects shall be there,
 As he that mov'd you had before design'd,
 Shall be what then you like and, please your mind.
 Mean time in spite of Hell, I will advance,
 That nought can happen or fall out by Chance ;
 Contingencies if you will have, are so,
 That they may be, or not, for ought we know,
 Not of our Wills, unknown to God, but thus,
 As God doth Will, and that's unknown to us.
 Things have some Cause, I'll undertake to show,
 They are Effects, and from some Cause doth flow :
 Effects they cannot be without a Cause,
 (Nature and Fate has link'd 'em with their Laws.)
 First Cause or Instrument, 'tis plain to see,
 Therefore th' Effect is of Necessity.
 'Tis false to say, it may or may not be,
 And this is more than what once is must needs be. }
 I say what may be shall, and nought else can be. }
 Except the Stamp design'd for Money stay
 The growing Oar from running in its way,
 Or make it self to strike another Mould
 O'th' Coin than what th' Engraver meant it should,
 And

And then to chuse as God doth will I'm free
 By Nature, therefore of *Necessity*:
 So that what seemeth best, must then be chose,
 Because there can be nothing can oppose.
 That which seems best, my mind'twill firmly keep,
 Yet free from other things as when I sleep.
 If any other Freedom you can see,
 I'll thank you for't when you do show it me:
 Yet if it please you, I will grant you still
 That Men may be much better if the *Will*.
 That we're not forc'd, but what we like, we choose,
 And what to us seems best, we like and use.
 (So doth a Cat and Dog, with Heart and Voice,
 Chuse what seems best, when they may have their
 Choice.)

This seeming Bestness, as a Cause, doth bring,
 A will into a Man to do a thing;
 What shall seem Best, is by good Consequence,
 Link'd fast into the Chain of Providence;
 Because there's no Created Being can (Man
 Make, Rule, and guide Thoughts and Desires in,
 For if it seem not best, we cannot chuse it,
 Nor while it seemeth best, can we refuse it:
 Our Will, Desire, or Choice, we always find,
 Come from Impressions made upon our Mind.
 And no Impressions on our Souls can rest,
 But by some Object which to it seems Best.
 If it can make no Object to seem better,
 Then to that seeming Good, the Soul is Debtor.

Since of what's offer'd to our Choice or taste,
 we cannot choose but choose what seemeth Best:
 If either seem the Better of the two,
 And 'tis not made to seem the best by you;
 (That things seem good unto us, but not by us,
 Our own Experience never can deny us.)
 The reason of your Choice is not your own,
 And you must choose that very thing, or none,
 For Instance, choose to sit, or rise and Walk,
 To sit in Silence, or to rise and Talk,

Choose

Choose which you will to show that you are Free,
 That very choice destroys your Liberty;
When you are forc'd to choose just so or so,
You'll choose you whether you will choose or no.
 But if for Argument you should devise
 To say you'd Rather Sit, but yet you'll Rise,
 You'r finely fool'd, you'd better sit and Rest,
 I make you Rise, and make you think it Best.

(Voice,
 Plead for *Free-Will*, and stretch your Brains and
 'Tis seeming Bestness is the Key of Choice.
 This seeming Bestness both in Man and Beast,
Includes their Reason to the height increast :
 Seeming Bestness meet as Nerves i'th' Joynt,
Believing, Willing Choosing, in one Point :
 But Men have Reason, and thereby can do
 Things. without ever being mov'd thereto.
 By Reason a Free Gift Men sometimes have,
They cease Depending for what they receive.
 If this be *Reason*, hiss it out from hence,
 And leave us in its room, some Common Sense.
 If this be Sense. from Nonsense God bless me,
 Forced to like things best, yet at one's Liberty !
 You're Drawn or Drove by Nature, or by Grace ;
 If neither's made by you, 'tis all a Case ;
 Which doth affect you least, you must refuse ;
Whose Dictates seem the best, you're forc'd to Choose ;
 And which o'th' two shall make the most Impression
 Is left to Providence, viz. God's Discretion :
 And 'tis but Reason that it should be thus,
Nature and Reason's Author, Rules both them and us.

Mind well each Word and Thought, and throughly
 It, till you prove it False, or own it True. (view
 Explain your Notions of *Free-Will*, or cease
 Pretending, and hereafter hold your Peace.

But leave this foulmouth'd Reas'ning, and you'll
 In Matters of Religion, we are free ; (see,
 That Gracious Minds attend sincere Endeavour.
 But Grace that's slighted, will not wait for ever :

I own it comes and stays, and takes its flight,
According as in it we take Delight.
But would you hence infer that Men can move
Faith and Obedience, and good things can love,
(them too

Till God hath chang'd their Minds, and brought
Of his good Pleasure, both to *Will and Do*?

When *Paul* to the *Corinthians* Indites,
Chapter the Second, fourteenth Verse thus Writes,
A man in's Nat'ral State cannot receive

The things of God, they're foolishness & believe.

Till God hath wrought in Man and Man hath learn'd
He cannot see what's Spirit'ally discern'd:

Nature must needs resist, and not approve

Those things it sees no reason why to Love.

The Eighth o'th' *Romans*, Verse the Seventh see

The Carral Mind 'gainst God is Enmity,

Unto God's Law it cannot Subject be:

Ord'nary Means hath fail'd, in vain it strove,

Nor could *Christ* gather them by Tears nor Love.

But *Christ* as Mediator could not do

More than He Will'd that call'd him thereunto,

And should this wretched State we're in stick fast,

Who will or can deliver us at last?

Pray what can Man do, who can help afford,

But only God, through *Jesus Christ*, our Lord.

But *Christ* has said, who very likely knew

His Will that sent him, and that it was true,

That (a) none could come but whom his Father drew.

And likewise *Paul*, who probably had skill,

The highest of all Causes puts God's Will:

And what he's written for our Information,

About the matter of *Predestination*,

Is plain and Cogent, not brought in byth' by.

Fetch'd purposely from (c) *Pharaoh's* History.

From the two (d) Brothers and the (e) *Potters* Clay

He shews God's independent Will bears sway.

(a) *John* 6. 44. (b) *Rom.* 9. 22. (c) *Exod.* 9. 16.

(d) *Gen.* 25. 23. (e) *Jerem.* 18. 6.

If *Paul* and *Christ* herein might Credit gain,
 These Places then might many more Explain,
 And you from hence could not infer *Free-Will*,
 God may give Grace, or Grace withhold, just as he
 (pleases still.

Christ could not work on Men, they wanting Faith,
 Which is the (a) *Gift of God*, as Scripture saith,
 Means doth not take, unless God doth it sure,
 As well from *Tyre* and *Sidon* you'll have Fruit :
 That God made Man upright, who sought invention
 And carry'd on thereby Heav'n's Intention.
 Man's way's not in himself, who's Heart projecteth,
 His goings and motions are as (b) God directeth.
 The frame o'th' Heart and answer of the Tongue,
 Saith *Solomon*, doth to to the (c) Lord belong.

I've giv'n this Notion Wounds enough before,
 To keep it down from rising any more ;
 Yet e'er I leave, one Mortal blow I'll give,
 Which never shall be cur'd, while Mortal's live.

Those that no other God own or confess
 But one whose Will dependeth more or less,
 On what depends no whit on God, disown
 A Power superior unto their own.

But those who think upon themselves depend,
 Like or dislike of what God Recommends.
 And think they move God's Will in any case,
 So that to Man's own Will God's doth give Place,
 Doth own no God, but as above express,
 Therefore no Supream Pow'r's by such confess.
 Some Atheists own no Pow'r but what's in Nature,
 These own no Supream Pow'r but in the Creature.
 If any Man doth make himself a King,
 That Man 'gainst *Cesar*, speaks a dang'rous thing.
 By parity of Reason, he that makes
 Himself first Cause of ought, God's Pow'r shakes.
 He that believeth that he can do what
 God would not have him do, believeth that

(a) *Eph.* 2. 8. (b) *Prov.* 16. 9. 20. 24. *Jer.* 10. 23.
 (c) *Prov.* 16. 1.

God hath less Pow'r than Man, or a worse lot,
 To execute His Will, Pow'r God has not;
 Or, what's still worse, for this will only make
 Him like some Creature, helpless, poor and Weak;
 As if God *has a Will, and has no Will*
 Things should be done that might his mind fulfil,
 This leaves no Pow'r, nor Will, nor God at all,
 Than which there's nought more Atheistical;
 God's Will's his Pow'r, wherein God's less than he
 That can do what God would not have to be.
 But Scripture Promises and Threats hath made,
 Upon Condition, which God must see paid,
 Suppose 'tis true, what then if I can shew
 God makes Conditions and performs them too:
Abimelech was to have Health and Life,
 If he restor'd to *Abraham* his Wife,
 Or else he and his Family must die,
 When no such thing could be, I'll tell you why,
 For God had kept him innocent sincere,
 And order'd Health and Life by *Abraham's* Pray'r.
 There's no Conditions can *procurement* be
 Of things which God had given by Decree;
 Yet he his Peole unto terms doth bind;
 An (b) Instance to this purpose you may find,
 Where not for theirs, but his own sake dispenses
 With their Infirmities, and their Offences,
 Then he not by their Will, but the effect
 Of his own Will, commandeth their Respect,
 That he may do 'em good, and th-m Protest.
 First God hath wil'd, that he will do them Good,
 Let this then for a Truth be understood;
 But this will not be done, unless first they
 Acknowledge God, and him likewise Obey;
 But first of all, he'll put 'em in the way,
 Then they'll acknowl dge God, and him Obey:
 Then He'll delight in them to do them Good:
 And thus his Ways is to be understood.

(a) Gen. 20. 6, 7. (b) Ezek. 36. 37.

The *Holy Ghost* openeth our Hearts, so as to let in and apprehend the light of Divine Truth, then by representation of proper Arguments, perswadeth our Reason to embrace it; then by continual Impressions he bendeth our Inclinations, and mollieth our Hearts, and tempereth our Affections to a willing compliance with God's Will. Dr. Barrow, Vol. 2. Page 504, 505.

For all God put Conditions, (a) *Jorab* knew He'd spare the *Nimivites*, therefore withdrew, Not willing to declare that which he see God had determin'd otherwise to be. Conditions unto *Saul* God had declar'd. Yet *Saul* of their Performance was debar'd: 'Twas said indeed, but how was he rejected, 'Cause some part of his Errand was neglected Concerning *Ameleck*, when God foretold Another cause why's Kingdom should not hold; Because he (c) Offer'd e'er the Prophet came, And was't not Reason, yet he bore the blame. If in the Heart of Man there's not a Thought But what God knows before to pass 'tis brought, If th' Heart of Kings are in the hands of God, And that he turns them with a Beck or Nod: *Saul* was not like to walk in Righteous Parth. When God had made him King, but in his Wrath. Was *Reboboam's* methods of the Lord; What Reason doth the History afford Why *Jereboam* might not be prepar'd, (Tho such Conditions were by God declar'd) By such-like methods to retain his Tribes Of Calves and Altars, as the Text describes. One Instance of this kind I'll mention more, Tho it might ne'er be thus apply'd before; If that it's hearted Temper, or Blindness Which God it's Sixth of *Esay* doth express;

(a) *Jorab* 1. 2. (b) 1 *Sam.* 15. 23. and 13. from p. 8. (c) Chap. 8.

Not only bars great part of *Israel*
 From Faith in *Christ*, but hath also as well
 Barr'd the performance of what was requir'd
 By th' Law and Prophets, since that time expir'd.
Then to what purpose were th' Conditions spoke,
Which God had fore-appointed should be broke.

If God did desire, that all that hear such pathological Expressions delivered to them in his Name, as those in *Deut.* 30. 19, 20, &c. should be so affected thereby as to observe those Precepts, &c. then there could not be a particular Election, Rejection, or difference; nothing less than a constant degree of Grace (*viz.* God's Desire, Will, or Intention, that all that hear, &c. shall observe and Obey) would attend and affect the minds of all that hear, so as that thereby they would observe and Obey: But there is a particular Election or difference in God's Desire, Will, or Intention. Something less than a constant degree of Grace doth attend the minds of some that hear, &c. Therefore God doth not desire that all that hear such Expressions, &c. should be so affected thereby as to observe and obey those Precepts.

Thus God may set before Men Good and Ill.
 And bid them choose which of the two they will,
 And they may choose one rather than an other,
 And have no Motives, nor can choose the other;

For what without God Desires, Wills, or Intends, nothing but Power superior to his can prevent; and if there be no Power Superior to his, then nothing but his Intentions can make any Means sufficient for the End.

And that by *Isa.* God had barr'd them so,
 I shall from that and other Places show,
 And so conclude that therefore it was so. }
Ezekiel Chapter Twelve and Verse the Second,
 As the effect of *Isa's* Doom was reckon'd,
 For Eyes they had, but neither saw nor hear'd,
 Whence I conclude their Senses then was barr'd;
 Yet for their Non-performance they're decreed
 To go into Captivity with speed;
 Tho blinding them before seem'd enough,
 They're mock'd by th' Prophet moving of his Stuff.
 C That

That it was ought but Mockery, I doubt,
 Since both their Ears were shut, and Eyes put out.
 Captivity declar'd for loss of Sight,
 To their blind Eyes the Prophet then holds Light.
But what God by the Prophet there affirms,
Is not i'th' least set off with doubtful Terms ;
The Sense so plain, that no Man can contend,
The Means being there propos'd as well as th' End :
Their Senses useless, they dull and stiff-hearted,
And all to th' End they might not be Converted.
God said they should be Blinded, and it was
Just as He said, so it was brought to pass :
And 'twas more like that God design'd their Lot
Should be as 'twas, than be as it was not.
 Th' Effects thereof with them so much prevail'd,
 They said God's Threatnings and each Vision fail'd,
 Judgment's declar'd, with Plagues and Desolation,
 Above an hundred Years to'th' Jewish Nation ;
 And thus in Blindness they continue still
 To be the Objects of God's Power and Will.
Romans th' Eleventh Chapter, Verse the Eight,
Will set the state o'th' Controversy streight,
Where God not only took their sight away,
But gave them th' Spirit of Slumber to this day.
 If this be true, what stress can there be laid
 On what by th' Prophets to the Jews was said ?
 That Man's will to obey, begets a mind
 In God to do them good, and to be kind,
 Or God's Decree to be severe or kind,
 Begets a stubborn or Obedient Mind :
 God doth to Man according to Man's will,
 But then Man's Will on God's dependeth still.
 There is a Simily i'th' first ten Verses,
 Eighteenth of *Jeremi.* he there rehearſes,
 Where 'tis suppos'd God will be rul'd by men,
 But it must be in such a manner then
 As he thinks fit to dictate unto them :
Men may resist their God, Rule and Command
Just as the Clay can Rule the Potter's Hand.

Suppose

Suppose an Artift makes two Movements fo,
 That one ſhould longer than the other go,
 One by oft winding up muſt be reliev'd,
 Having no Motion but what it receiv'd:
 But if 'twere poſſible the Man had ſkill
 To make a Clock to move againſt his Will,
 Or *will* that ſome new Motion it might find,
 Which could have no Dependance on his *Mind*;
 If he muſt mend or mind each ſmall Diſaſter,
 In that new Motion, *then he's made his Maſter*,
 And ſuch a one would in ſubjection ſtand
Unto the Works o'th' Works of his own hand.

And were he put to't (who doth think amiſs
 That God ſhould Will each thing ſhould be as 'tis)
 To ſhow God did or could will otherwiſe,
 Giving to Man ſuch Senſe and Faculties,
 To know the Uſe and Worth of what they ſee,
 And alſo Will'd that they might Tempted be,
 That they might Yield, and ſo be brought unto
 A tedious Life, and painful Death alſo,
 The prohibition might new Fears inſpire,
 Yet it might raiſe their Inclinations high'r.
 Herewith St. *Paul* ſeems to agree in Senſe,
 Th'Commandment wrought in him Concupiſcence.

If Inclination rightly were Defin'd,
 'Twould be a weight or burden on the mind;
 And I confeſs, I never yet could ſee,
 How *Adam's* Mind in any caſe could be
Charg'd with Deſires, and yet at Liberty:
 And he that hath it but in any kind,
 Muſt ſtrive for that to which he is enclin'd,
 If ſomething do not come to change his Mind.

I do not Write to make a publick ſhow,
 So much, as that Diſputing-Men might know,
 They may be Neceſſary Agents ſtill,
 And God not be the cauſe of greater Ill
 Than he would be, if *Adam* had *Free-will*.
 Suppose that *Adam* Fell and yet was Free,
 Wherefore ſhould I by him a Sufferer be?

Could *Adam* move himself to take Delight
 In what he was told would work his Ruine quite ?
 Or did he qualifie himself to receive
 Satan's Advice, and God's Commandment leave ?
 And if he did, and that God did Decree
 Such Inclinations should pass o'er to me,
 God's ways tho Equal, *Arbitrary* be. }

As for your Sham-Distinction of *Permitting*,
 Instead of *Ordering*, it is not fitting
 To come before a Man of Common Sense,
 Nor any who Reason to makes pretence :
 Was *Eli* blam'd for suffering his Son
 To do what he believ'd not fit t' be done ?
 Then sure herein much Weakness you'll discover,
 To think God suffers what he willeth not,
 Or wills not what he'll suffer.

To which I add, was it not Punishment,
 Snares and Temptation were to *Adam* sent,
 Whereby they were prepar'd to be Deceiv'd,
 And after were of Paradise bereav'd ;
 Their Eyes and Minds were Instruments to cheat
 Them, and prepare them for the Devil's Bait,
 Which prov'd to them and us an Overthrow :

What Sin was't for God suffer'd it be so ?

Why might not God as well design his Fall,
 As will that what he did should hurt us all,
 And will a way to bring us out of Thrall. }

But there's a Supposition worth your viewing,
 That God may will Men suffer for (a) Well-doing :
 Some Punishment it seems by (b) *St. John's* Story,
 Was not for Sin, but only for God's Glory ;

The same being seen far or near procures
 Half of the Ills which Man by Work endures.
 Was't for Man's Sin before Men were d'e hold,
 God order'd Summer's Heat and Winter's cold ?
 That which can make a Thing seem best's a Means,
 Also a motive to Desire, and Chains
 Or doth transfer the Maker's Will unto
 The Creature, which thereby doth *Will and do* :

(a) *Pet.* 3. 17. (b) *John* 9. 3.

And

And why should this seem strange to us, when seeing
 By him we move as well as have our Being :
 The Text, if we do understand it right,
 Will easily afford us so much Light,
 To see if we observe what there is said,
 That *Adam's* Choice was by the Devil made,
 For by his means it seemed better then
 To know as Gods, than live i'th' Dark like Men.
 Before they knew not that they Naked were,
 After they're nam'd as putting God in Fear ;
 Their former State by Ignorance o'ercharg'd,
 When they had eat, their Knowledge was enlarg'd.
 Nor could, nor would God in such case stand Neuter,
 'Tis therefore like he was the Devil's Tutor ;
 If we think otherwise, we think unfit,
 To think the Devil out-did God in Wit)
 'Cause that which follow'd, was before appointed,
 Atonement e'er Sin came, Christ was annointed :
 Therefore it's rational for to suppose
 Whatever is by any Creature chose,
 Design'd, or Will'd, whatever is pretended,
Is but a branch o'th' Supream Will extended,
And by himself apply'd to things, and then,
That Will is theirs, and exercis'd by them.
 Thus our First Parents with their Reason dress'd
 Proposals to receive, as they seem'd Best ;
 Their Reason and and their Senses both they use,
 As they were given, so by them they choose :
 The Fruit seem'd good unto their outward Sense,
 Encrease of Knowledge was a good Pretence.
 No Human Reason or Experience can,
 Describe another way to choose by by Man :
 What seemeth Best, doth move Desire, and fill
 It with the Rays o'th' *Independent Will*.

Yet *Adam* was made Pure at first no doubt,
 But being mov'd, Invention he found out ;
 Nor doth this hinder. but Men are or may
 Be from their Innocence fallen far away :

And yet were there a Pair stood in their Place,
 Untempted and Unlearn'd in Voice, their Case
 Might be as Innocent as his, and free
 To choose and shun what was propos'd, as he.
 Next, I would have it better understood,
 In what respect things can be ill or Good.
 I cannot help it if some Men be Vext,
 That I thus Paraphrase upon the Text;
 What I iuse, the Text will well afford,
 And our Experience well therewith accord.

For I believe Men's Thoughts of Good and Ill,
 May be amiss for all their Pow'r and Skill.
 I'll put some Cases some may think unfit,
 But prove 'em false, then I'll my Notion quit.

Suppose a Man comes to a House or Shop,
 And seeing there some Gold, he takes it up,
 If to his Chamber he this Mony bring,
 Shew me what difference there is in the thing,
 From what it would have been as to his Part,
 Had th' Owner giv'n Consent with all his Heart;
 Upon his Soul being stamp'd Desire and Will,
 His Hands and Feet might that Desire fulfil }
 In acting that wherein was nothing Ill. }
 And if there was no Evil done nor meant,
To know, was neither Action nor Intent :
 The Owner suffer'd by't he understood,
 Yet he intended nought but his own Good.
 'Twas a bad Circumstance for th' Man I own,
 'Cause he can't live so well when's Mony's gone)
 But tho he wish'd much Ill might discontent him,
 His Wish was not that Ill that did torment him,
 Nor Cause thereof, a Means his Action was,
 To bring that evil Circumstance to pass :
 The greatest Ill Mankind can perpetrate,
 I'th' compass of a Wish will Terminate :
 That outward Acts *are ill*, was never meant. }
Thou shalt not Cover, was the Law's intent, }
 'Tis that alone breaks the Commandement. }

Define Adultry, Fornication, Theft.
 Take all that's Innocent, then see what's left:
 See what essential Attributes you find
 Belonging to the Body, or the Mind,
 By either Party in Adultery,
 Which doth not with the Married State Agree;
 Both act to Please themselves, and one another;
 What is there then in one, that's not i'th' 'tother?
 And who e'er us'd a Woman in his Life
 So much because she was another's Wife;
 As 'twas to quench a foolish fond Desire
 Sparkling and burning in his mind like Fire?

For a Man can no more conceive it possible to have carnal Knowledge of another Man's Wife as another Man's Wife, (or any otherwise than as a Woman, or a Creature appointed by God and Nature for the use of Man) than he can conceive how Adultery may be committed with Sickness or Health, since *Wife* is nothing but an empty word or name, expressing the State or condition of a Woman.

Prove acts o'th' Body Good or Ill from hence,
 Both by their Genius and their Difference;
 What in themselves without their Circumstance.
 There is no outward act that Man Man can do,
 But what's *Commanded*, tho' *Forbidden* too:
 Adultry, Murther, Theft, with many more,
 Are names for Cases, and not Things, therefore
 In some respect, God may be th' Cause of Sin,
 In making Cases, which make Lusts, wherein
 Consist what Evil doth attend each act,
 Then making Laws Men think forbids the Fact.
 Thus God doth seem to be the Efficient Cause
 Of what is positive in Lusts and Laws.
 If Truth without it could have been defended.
 To speak so broad I never had intended;
 Therefore to what Men say, I only need
 To answer, understand ye what ye Read.
 Yet if the Ill which in this Life Men find,
 Concerns their Bodies, else ne'er reach their Mind:
 For

If all the Ills Men feel and suffer by,
 Is having Nature's wanting such supply
 As only Pain and Care can satisfie.
 Why should God be more blam'd for giving Natures
 Uneasie to Mankind than other Creatures,
 Who live and die in Pain and Discontent
 As much as Men, and yet are Innocent :
 A Horse whose Wind is broke, struggles for Breath
 As hard as Men o'th' Pissick, is not Death
 As hard to Lambs, and is not Life as dear,
 As 'tis to any Prince that liveth here ?
 And they also, if wise Men rightly guess,
 An immaterial Soul or Life Possess.

The acknowledged Principles of Reason, are the general Rules
 according to which we judge whether a thing be True or False.
 Bishop Tillotson's Rule of Faith, Page 5. And if I had not the
 acknowledged Principle of Reason on my side, or if I had any
 reason to believe that any Ill could befall any Man, by rea-
 son of what I Write, except it be thereunto order'd and ap-
 pointed by the Cause of all Causes, and disposer of all Instru-
 ments; or that any thing could happen without such Ordain-
 ing and disposing; or that I might tempt God, or provoke
 him in this case, by (a) acknowledging him and his (b) Suffi-
 ciency, and the independency of his Will in all Cases whatso-
 ever, I would not write it, or having writ it, not forbear to
 Recant it.

(a) Prov. 3. 5, 6. (b) 2 Cor. 12. 9. (c) Isa. 41. 4. 43, 10,
 11, 12, 13. I will work, and who shall let it. 44. 6, 7, 8.
 48. 12, 14, 27. Job. 9. 12. 2 Chron. 20. 6. Prov. 21. 30. Isa.
 45. 9. Jer. 18. 6. Acts 13. 48. Rom. 9. 23. Eph. 1. 11. 14.

He that appointed all Men once to die,
 Men with Diseases fill'd accordingly,
 Whereby they could not like affronts to take,
 So well as they with Death Revenge could make.
 Thus Human Passions are an Instrument,
 As well to give Life, as Life to prevent:
 Thereby Lives are Wholesale and Retail spent,
 As Heav'n checks Nature, or doth give consent.
 But when these hurtful Circumstances cease,
 And were from Hunger, Thirst, and Pain at ease,
 God may pass by our Failings, if he please:

Our

Our Constitutions has not us enclin'd
 To love right Reason, and God's Laws to mind;
 But when this crust of Clay is left behind,
 Our Souls may better be, and more Refin'd.
 And if the Poverty and all the Pains
 That do afflict Mens Bodies and their Brains,
 To not exceed in Number Weight and Measure,
 Their Health Content, their Plenty and their Plea-
 Were it Unjust, tho it Affection be (sure,
 To give some others Good, tho none to me?
 Is God's Regard a Debt, or Gift that's Free?
 And Man should reckon nothing Ill, that he
 Rather than sleep, would have, or do, or be.
 Some things tho hard, should not be counted such,
 When they to hopes of Rest contribute much;
 Such Hardship has some Pleasure, and doth keep
 Men more possess'd of Good, than when Asleep;
 But what's agreeable to Nature, we
 Take little Notice of, but if we be
 One Hour in Ten in Sicknes, hunger, Pain,
 A long remembrance doth thereof remain.
 So that this State on due Consideration,
 Is more advantage than Annihilation.
 If God pass by our want of good Affection
 Unto his Laws, right Reason, and Perfection,
 His Justice will at least be equal still
 To th' Absolute sov'reignty of his Will:
 Tho I don't say, much less would take in hand
 To prove that none on the left side shall stand;
 But if ought could be said that might prevent
 Censorious pride, to which we're so much bent,
 'Cause *Christ* has said what Hell there was to be,
 Was grounded on Mens want of (a) Charity:
 In want of Charity consists Hell's Curse, (worse,
 Which comes by thinking Men make themselves
 Poorer, or some way differing from others,
 And so withhold what we might spare our Brothers;
 Remorse for former Pride, may make those Evils
 Prepar'd for envious Spirits and for Devils.

Let none that e'er gave way to a Temptation,
 Or broke a Law in any kind of Station,
 be peremptory in pronouncing Woe,
 For sure I am, no Man on Earth doth know
 What Rules and Measures God will take to Judge,
 Why then should we another's Welfare grudge?
 How God will deal with Men none knows, nor shall,
 To their own Master let them stand or fall:
 If in the Covenant with *Adam* made,
 Nothing but Death was threaten'd, nothing said }
 Of Future Woes, sure Death the debt hath paid. }
 But I'll suppose the words defective were,
 And that the Punishment's too short to bear
 The Weighc of that Offence, and Sin repeated,
 Yet there are Merits ne'er can be defeated,
 Or Mercy to forgive our Sins, or Grace
 To came up to the Terms in some such Case,
 As leaving Ill, or living well, or Faith,
 Else where's the truth of what th' (a) Apostle saith
 Whatever Faith, Obedience, or Repentance,
 Death, Judgment, Cōdemnation means, this Sen-

(tence
 Saith, As th' Offence hath touch'd both great and
 So the Free-Gift extendeth unto all. (small,
 And as in *Adam* all with Death must strive,
 In God and *Christ* shall all be made alive.
 If *Christ* take off th' effects of *Adam's Fall*,
 He'll cure our Natures, pardon Sins and all.
 Death being dead, will glorious things restore,
 Where Sin abounded, Grace aboundeth more,
 Decrees and Causes brought beyond the Fall
 And tack'd to things, God may be all in all.

But had Men pow'r to Will, as some pretend,
 They'd need no Heav'nly Pow'r their ways to mend;
 But if they can in no respect nor ease,
 Do any thing themselves to purchase Grace,
 The Consequence I know none can deny,
 'Tis then a Gift, and cannot come but by

(a) Rom. 5. from 15. to 20.

Such

*Such means, and at such times as God thinks fit,
Then if it works, He may accept of it.*

*But by their Notions, God can give no Grace,
Nor pass our Failings by, but in such case
As when a Man Unmov'd, his Pow'r's first raise.
And so in God the first Foundation lays:*

*Then God may Give, or Forgive by this shift,
But how in God can this be a Free Gift?
When tho Man's Pow'rs came first from God alone,
That Will that moves him, is not Gods, but's own.
Such a Distinction some Men have found out,
To bring Arminius's Heresie about,
And yet disown it, and preach up Free Grace,
And thereby paint Free-Will with better Face:
They own God's gracious Motions first are free,
But they may use 'em, or may let 'em be:
Tho God sincerely wishes they should use it,
They have Free Will to use, or to Refuse it:
So that their Notions only differ thus
I mean the Papists and Arminius.*

*Free-Will procures first Grace, is Rome's pretence,
These, that thereby Grace has continuence;
But yet herein they very well agree
God's Mind and Will, and Grace, and all must be
Disposed of by Human Liberty.*

*Yet not one Argument that Man's thus Free:
Some Texts there are, which were that prov'd, they
Illustrate it, or afford it Light; (might
But cannot prove it true, because they may
Be spoke and meant as true another way.
But if God can give Good, and Ill pass by
Freely and Justly, let that satisfy:
God may be Just at last, 'tis Men mistake it;
He may do Justice, 'cause himself doth make it.
But if God's Will be Rul'd by any thing
Without himself, he's like an Earthly King.
If ought that God can do, be True and Just,
His Will must make it so, or else there must*

Some

Some *Higher Power* be thought on, to whose Law
God's Will must subject be, and stand in awe.

But if there can be either Good or Ill,
And *no God else*, 'tis made so by God's will.

God may be just, tho he should punish none,
Since there's no Will to bind him but his own,

And what that is, who knows it can be known?

For some have thought, that when Men's thoughts
(are best

They are as (a) wide from His, as East from West,
God will'd Books should be writ, but doth not will

That Men should know his mind, that's secret still :

For who has known the mind of God, tho we

The (b) mind of Christ do evidently see?

And how then God will Judge a Sinner's Crime,

I know as Christ has said, (c) was known the Time.

We need not put our Reason to the stretch

To see how justly God may plague or vex

The Soul of any Man i'th' future State,

Such an Enquiry will not come too late.

When we have Reason, and han surely know

God has determin'd it, and will do so,

If notwithstanding this, Men's Cogitation

Is still concern'd about the Reprobation

Of Human Souls to all Eternity,

Since *Paul* doth not the thing thereto apply,

Pray wherefore then should either you or I. }

If after all there Should be such a thing,

By consequence it hangs upon the string

On which Election hangs, and that you'll see

No other than God's Sovereign Will can be.

For me to say what God will do, were Rude,

When great Divines no other durst conclude;

That if he justly could not punish Men,

He justly could and would forbear it then,

Tho they'd suppose God has no way but cheats

Men into Happiness by cruel Threats.

(a) *Isa.* 55. 8' 9. (b) *1 Cor.* 2. 16, (c) *Mat.* 24. 36.

And

And then if they don't mend, but stand out still,
 God then may punish them, 'cause they've *Free-will*.
 But if *Free-Will* fails, how will they from thence
 The ground-work lay for future Recompence?
 If *Free-will* future Torments do sustain,
 The Ground of *Free-Will* should be made more
 And Manifest, that Man has Liberty, (plain
 And that thereon depends Futurity,
 Else future Good nor Ill can ne'er be found,
 If liberty of Will has no more Ground.
 Therefore what's Good or Ill o'th future side.
 Must be by God's, not by Man's *Free-will* try'd.
 Therefore I think, and am inclin'd to say,
 What God will do, he very justly may;
 Since in Men's Trouble oft he doth dispense
 Things *signifying Care and Providence*,
 Which could not happen, did he not design it,
 (*'Cause Chance is not a Cause, none can define it*)
 If God's not willing any Man should (a) Perish,
 But to Repentance come, this thought wou'd cherish
 Some Doubting Minds; and tell me why, I pray,
 Since all have err'd, and have gone astray,
 God may not out of his abundant Treasure
 (b) *Work those to Will and Do of his good Pleasure*,
 That fifty times have Err'd, tho some but three,
 Since *Grace* that's (c) *Unconditional and Free*,
 Must work that Change, if e'er we changed be.
 What I have said, God's Will can never bind
 From giving Men a soft well-temper'd Mind,
 Or such Impressions, whereby they'll not fail,
 Their want of better Tempers to bewail.
 Men may be Griev'd in God's own time and season
 They could not raise their minds up to right reason,
 Or fearing they may not be qualify'd
 For glorious Mansions, where blest Souls abide.
 So that my Notions cannot Men prevent.
 But if God gives them Grace, they may Repent;
 When Time and Means Decreed join hand in hand,
 What Lust or what Opinion can withstand

(a) 2 Pet. 3. 9. (b) Phil. 2. 13. (c) Eph 2. 8. 2 Tim. 1. 9.

God's Will at Hour the Sixth, the Twelfth or Ninth,
(point

When Nature's strong, or weak, or at Death's
If we to God's acceptance nothing brought,
Nor did procure that Change in us was wrought ;
If God to Persons no Respect will have,
But that it should to him seem good to save
And Justifie (a) Ungodly Wicked men,
'Tis God that doth it, what can we say then ?
If to himself he (b) Reconciles each Nation,
By th' Holy Lamb, Slain from the World's foundation, }
Charity's wanting, where this finds vexation.
But this may be the reason why they chide,
Cause for their Faith they would be Justify'd.
A Son and Heir might Reason at this rate,
His being Heir has gotten that Estate ;
And you as well might think his Reas'ning fair,
To say it was his *Heirship made him Heir*.
Without Estate, he is no Heir I grant,
Nor without Faith, can any be a Saint ;
Yet might this Portion by the Father got
Be kept in store while yet the Son was not.
Thus I've reduc'd things into such condition,
God may be Just upon my Supposition,
And that is more than they have done before,
Who make God Just by forfeiting his Pow'r.
If this sense may not stand, tell me no more
What mighty Light we have upon the score
Of Revelation, since no Man doth know
By it alone, that God doth Rule below ;
If if you will do so and so, must be
Interpreted of Man's Supremacy.
By light of Nat'ral Reason, Men could find
That th' will of th' Gods was not to Man's confin'd.
If God's Unchangable, nothing can Move him ;
No Creature's Will nor Passion's then above him.
For to suppose that any Notion can,
Or any thing that's said or done by Man,

(a) Rom. 4. 5. and 5. 10. (b) 2 Cor. 5. 19.

Or any Precept or Example shou'd
 In any case do either hurt or good,
 But what God did determin, or intend,
Doth make God's Will or Work, on Man's depend.
 Yet Physick and Physicians may be us'd,
 Nor need Divines, nor Preaching be refus'd,
 If either prove a happy Instrument
 To cure a Man, or make a Soul Repent ;
 Let them go on, so Pride and Boasting cease,
 Since he that Plants and Waters, can't give Increase.
 I'll scarcely name Necessity, in case *(Grace.*
 You'll leave Preaching *Free-Will*, and Preach *Free-*
 Let this be counted as a Maxim still,
God works all things by th' Council of his Will.
 Surely a Method there might be propos'd
 Of Preaching, and yet no *Free-Will* suppos'd
 Precepts and Exhortations offer still,
 But do not say they may improve that will :
 Set off the troubled State of such a Creature
 That Reason hath nor Grace t' refine his Nature,
 Also the *(a)* safe and happy State of those
 Whom God doth choose and cause to walk in's ways;
 A mind prepar'd by God, may be improv'd
 By such Discourse, and such Discourse be lov'd
 By those that are prepar'd, and thus made fir,
 Who may receive the *[b]* Truth i'th' love of it.
 Let men both Preach and Pray, do all they can,
 But Hush of *independing Will* in Man ;
 Man can think nothing good, but what doth tend
 To bring about some Predetermin'd end.
 If Man could move himself, or Will before
 He is stirr'd up by some superior Pow'r,
 Then all those Authors which I quoted, are
 Impostors, and false Doctrins they declare,
 In saying God performeth his Intent
 In making Things, and in their government:
 No Creed in *Chriftenom* will this deny,
 Then from its Consequence why should men fly ?

[a] *Psalms* 65. 4. [b] *2 Thess.* 2. 10. 13.

Was Christ i'th wrong, or is't a Wrong Translation
 To put it, *Lead us not into Temptation ?*
 If God gives Grace upon a Hearty Pray'r,
 He gave us Grace before to be Sincere :
 If we by Grace from Heav'n were not invited,
 We ne'er should Pray, nor be with Grace delighted.

When Bishop Burnet has represented both Sides Fairly, and summ'd up the Evidence, the greatest part of what is Quoted as for the Free-willers, is not only inconclusive of what they bring it for, but absurd and destructive of it. First, here is a thing supposed, but not proved, or a begging of an Argument, *viz.* That God having made Men Free Creatures, his Governing them accordingly, — is no diminution of his Authority. (But it is a diminution, &c. to suppose He has tied his own Hands, when he has not.) — Therefore, if some of the acts of God with Relation to Man, are not so free as his other Acts are, and as we may suppose necessary to the ultimate perfection of an Independent Being, this ariseth not from any defects in the acts of God, but because the Creature he intended to make there, is inconsistent with such Acts. And by the same way of Reasoning, they may verywell, as they do, observe That the acts of a Free Creature are inconsistent with those of an Independent Creator. But tho this account be neither true of Man, nor suitable to God, yet they say hereby his Justice is saved : But how do they save it, when they confess there is difficulty in God's not giving all Nations an equal measure of Light, which they can't Unriddle.

The Arguments recited for the other side, are thus: *Conditional Decrees* are imperfect in their Nature, That they subject the Will and Acts of God to a Creature.

That a Conditional Decree is, an act of Suspence, whether it shall be, or not. A willing that all Men shall be Saved, has also plain Character

rafter; of Imperfection in it, as if God wished somewhat which he could not accomplish; so that his Goodness should seem to be more extended than his Power. That Providence leaves whole Nations as it were unregarded, some in *Mahometanism*; the East in extream Ignorance; the West in extream Corruption: It is no wonder, if he holds the same method with Individuals, as he doth with whole Nations, Providence extending to the *Ephesians*, who were most corrupted in Magick, Idolatry, and Immorality of any in the Earth, shows, That the means of Grace ariseth meerly from a great Design that was hid in God. *Matt. 11. 25, 26. I thank thee O Father, &c.* All the expressions of the desires of having men Saved, is to be Explain'd of his will of Revelation, commonly called the sign of his Will, when it is said, *What more could have been done*, it is to be understood of outward means, but his secret Will can never be frustrated.

From a Pulpit I hear'd it urg'd, that because *Judas* carried on his own Covetous Ends by covetous means in betraying *Christ*, therefore not only men in general, but *Judas* in particular, was a Free-Agent. Tho I honour the Author, yet I may observe this Conclusion to be groundless; for since mans's Free-Agency, and God's Foreknowledge were never yet Reconciled, I might fairly urge against the Free-Agency of men in general, and *Judas* in particular, what *Christ* said, *John 6. 65. No man can come to me, except it be given him of my Father*: And 64. *Christ* knew from the Beginning who they were that believed not, and who should Betray him. Now those that cannot reconcile God's Fore-knowledge with man's Free-Agency, cannot gain-say, but that *Judas* his own Covetous ends and means, were determin'd from the Beginning.

Beginning, and yet they might be his own Acts, carried on for his own Ends, as *St. Paul* saith, *Acts* 28. 27. *Their Eyes have they closed*, &c. as heavy a Charge as could be put in so few words: Yet *Isa.* 6. 9. makes it beyond objection, that such their own act of closing, and their own end therein (as it is there Phrased) viz. *lest they should see*, were both Predetermined: Agreeable to which is *Matt.* 13. 13. It was not given to them to know the Mysteries of the Kingdom of Heaven, therefore spake he in Parables. Nor could they believe, tho *Christ* did never so many Miracles, because of what *Isa.* had said, *John* 12. 39. *Isa.* 29. 10. *Psalms.* 69. 22. *St. Paul*, tho he had spoke roughly to their Faces) declares the hardness of their Case, and God's severity towards them, and hopes, that if Grace be Grace (tho works hath not, yet Election bath or may obtain what *Israel* seeketh for, tho some be Blinded

If God or *Christ* have been traduc'd by me,
 Or I've approv'd the Soul's Mortality,
 Blam'd as an Heretick then let me be.
 If I've no Article of Faith defam'd,
 In what respect am I then to be blam'd?
 But what is written, 'tis not hard to see,
 I have apply'd it in behalf of Three;

The first of the Apostles Creed: The 10th and 17th of the 39 Articles.

Now if there is not any thing I've said
 But what is true, why may it not be made
 A Standard or a general Draught, and why
 Our Notions may not stand or fall thereby:
 Authorities o'th' best I have anow,
 Arch-Bishops, Synods, an' Assemblies too.

If your design in pleading for Free-Will,
Is only clearing God from doing Ill,
You may desist, I've done your work without it,
Better than you can with it, never doubt it.
Observe my way of clearing God from Evils,
Without subjecting him to Men and Devils':
For as to what God did in *Man's Creation*,
This may be said in his Justification.

Did God do ill in that he made a Creature,
Or that to love *itself* he made its Nature,
Or that he did *not* make 'em love such things
As to their Natures *Ease nor Pleasure* brings;

Or are some things he did, *ill*, because he
Made not all Good in the highest degree?

Or did God *Evil* when he did not make
Man's Nature more of Reason to partake:

Or do men ill that they do *not* mend
Those Natures, *or* those Natures far far transcend?

Or is it ill that God doth sometimes add
A better Principle to what Men had?

Or doth it follow, that when God doth add
Reason to Nature, Reason makes it bad?
Proportions and Idea's of Good are owing
Unto Comparison, as th' means of knowing
Degrees of Good, but can that be pretence
That what was good before's, made ill from thence,
Reason Impartially, and you may see

What God hath done nor Man, can Evil be:
Actions are good and bad, yet they are neither,
Without their Circumstance compar'd together:
To hang upon a Tree is call'd a Curse, (*worse*;
But 'tis call'd good, compar'd with what seems
Upon Enquiry, it may true appear,
Above an Hundred has been Hang'd this Year,
Who rather wou'd submit to hang in quiet,
Than fight with Men and Ropes, and make a riot:

Hang-

Hanging seem'd better, therefore they'd no will
 To die by th' Rabble, Halbert, or black Bill :
 What hinders then you join not hand in hand
 With that for which most Christian Fathers stand ;
Beza and *Calvin* both, were of this sort,
St. Austin, and a Synod met at *Dort* ;
 These saw no Freedom, tho some did pretend it ;
 Few durst that saw *Necessity*, defend it :
 Some said Sin was *Non Ens*, or a Privation,
 But of their Thoughts made no clear Explication :
Thomas Aquinas was the chief herein,
 He shew'd what was not (not what was) was Sin ;
Hobbs spoke the Truth, but not in God's defence ;
Crisp in God's name spake Reason, Truth and Sense.
 Tho he was blam'd therefore, yet thus much say I
 O'th' Nature of Man's Will, *Et Causa Dei*.

If God had made a Creature (as some pretend) which might have Desires without Dependance on its Maker; and consequently without dependance on any thing else; then Mens Desires, and what follows thereon, viz. all the Actions of Men, must fall out meerly by Chance, that is, without a Cause: Besides, if there were no Cause why Men should Desire, or do one thing rather than another contrary thereto, Then such Desires and Actions as have no cause, are not certain to be; and what is not certain to be, cannot be certainly fore-known; and what God cannot certainly fore-know, he cannot distinctly Order, Dispose, or Govern: Therefore, if this could be, God could form no Design concerning the Desires and Actions of Men, nor make use of them as a Means, in order to any end of his own; which is contrary to most of the 17th Article of the Church of England, which confesseth That God hath decreed to save some, and that they shall be Called, according to God's Purpose, by his Spirit working in due season; That they through Grace, obey the Calling; that they be Justified freely; it also confesseth, that the Spirit of God is lacking to some. And the 10th Article saith, We have no power to do Good Works pleasant and acceptable to God, without the Grace of God by Christ, assisting us; That we may have a good will and working with us when we have that Good!

Now,

Now, Query. What Reason is there, that Men, after they have given their Assent and Approbation, or Subscribed to the truth of these Attributes of God, and Articles of Religion contained in these Sentences, should Preach against what they have solemnly owned, notwithstanding the Declarations of the Kings of *England* to the contrary, particularly King *Charles* the Second, in the Year 1662, by the Advice of the Bishops, Required of his Subjects, to continue in the Profession thereof, and declared Offenders to be liable to his Displeasure and the Church's Censure, who Print or Preach to draw the Articles aside any way, but should submit to it in the plain and full meaning, the Literal and Grammatical sense thereof.

Now such express Scriptures and Consequences drawn therefrom as gave sufficient ground for those Articles and the like, in the Assembly's Catechism, and other Confessions of Faith, may vindicate any Consequence that can justly be raised upon the Ruines of this *Arminian* Heresie, which cannot stand with such Reasons, as, *If the Soul of Man can receive no Motions without a first Mover to impress them.* And if there can be but one first Cause or Mover, and if there be no Medium between a first Cause and a Second, and if that second Cause is no more than an Instrument in the hands of a First, then what I have advanced is as fairly deduced therefrom as any other Doctrine is from any other Scripture or Principle whatsoever.

And one would think it ~~were fit that Men should cease to~~ Dispute against the absolute Sovereignty of God's Will, till they can have a clear apprehension that it would be unjust for God to make Creatures of several sorts, and order and appoint, that (after they have lived and had some more, some less, but all some Pleasure in the Fruits of their Labour and Care) they shall all Die; some by means of devouring Natures, whereby Creatures prey upon one another; others not directly by the Brutishness of their Fellow-Creatures, but by want of Reason to govern their own so well as some others, have; that others (tho assisted with Wisdom a-kin to that of Heaven, yet no way shall be communicated to them whereby their Bodies can any longer be supported but they) must die by the Dissolution of their decaying Bodies. If what God hath done to his Creatures, falls under these ways; and that he is not subject to Rules to prevent him from proceeding thus; and if he is God Almighty, Maker, Governor, and preserver of Heaven and Earth, &c. then nothing without himself can bend his Will, inform his Understanding, or restrain his Grace and Favours: And then it is apparent from what I have said, That the Doctrine of the Sovereignty of God's Will (as to what men have had Experience of) is abundantly more agreeable to Justice, Reason and Experience, and more reconcilable therewith, than the Notions of the independency of Man's Will is with the independency of God's Will.

If the Publick Articles and Confessions of Faith concerning Free-will, are true, then many other sayings Sentences, and Observations of like nature and signification, (some of which tho none contrary thereto, has been by me affirmed or intended) are also true. But the Publick Articles, &c. are true, &c. Therefore what I have affirmed about this Dispute, is also true.

The Second PART.

(reason,

AND since to think of God, I've shew'd what's
 'Twill not at this time, much be out of Season,
 To shew you by good Consequence there is
 Such Being, nor should any take't amiss,
 Who in Religious Heats themselves contend,
 And cannot those two Principles defend.
 If we be sure something is now a-days,
 We're also sure something has been always,
 'Cause nothing can't from Nothing something
}
(raise.
 That things were not always as now, we see,
 Some active Principle then there must be
 Motion to give, and set dead Matter free.
}
 Had there been Motion and no Intellect,
 What must give Laws to't? what must it direct?
 I know they will be soil'd with their own Notion,
 To show how things at Rest, got into Motion:
 Their Reason likewise will be sore oppress'd,
 To show how things in Motion came to Rest
 And stick together, as if squeez'd and prest.
}
 If Nature mov'd itself, gave Life and Reason,
 Whereby we cast and forecast Time and Season,
 Let these Philosophers i'th' Devil's Name,
 Say why some Thousand Years it has been lame,
 And yet ne'er goes about for to advance
 Our Natures above Fear, Death, Time and Chance.

But

But if this Nat'ral God this could not do,
Reason can find a God with Reason too ;
One not so Pow'rful, *that is, not so mad*
To give his Creatures what he never had.

If Life there is, and yet no Life can be
Produc'd by any means we know or see ;

If Human Skill, assisted by God Nature,
Without a Parent, makes no living Creature,
Tell me no more Nature such things might do,
And cannot prove things were produced so.

If Nature's power can give no life through Glass,
Where Matter warm and moist doth move and pass,
No more of Nature, Motion, and their Laws,
Till you can show they act as a first Cause.

If Nature out of Matter can't make Seed
For Plants, nor Sperm for Animals to breed,
What signifies Lucretius or Spinoza's Creed ?

If of that kind one Instance you'll give me,
When I have seen't, an Atheist I'll be.

But I lately happened to see a Book about the Soul of the World, where the Author saith, There is a Principle of Life diffus'd throughout the Universe ; and that this Mundane Soul according to the Exigence and disposition of the Matter, is always ready with a Portion of it self to Animate and Actuate it. So that there is in Nature Matter and Motion, Body, and Spirit to animate it ; and then there will be no need of the Will of God to send or order any of this Universal Principle of Life into Bodies, or to withdraw it ; for he saith, It is too Unphilosophical to call in the Author of Nature, p. 9, and 40, in a business and work of Nature, such as Propagation of Kind. And for proof he affirms Pepper-water to be a sensible Demonstration of Spontaneous Equivocal Generations, or such as do not come by Parents, p. 31. Now, that I might be sensible of this Demonstration, I took Water and boiled it, then I took Pepper and rubbed it with my hand upon a Cloth, which I put together in a Glass, and tied a piece of Sarsenet over it for about a Week only I stopt it up while I went to make use of a Microscope and Observation of one that belongs to the Royal Society ; but nothing like an Animal dead or alive appeared. Now, he needs not take it ill that I advise, That Water be Boiled, and Earth Calcin'd, before Trials be made ; First, Because it cannot hurt his Notion, forasmuch as Generation may be produced without Seeds, Eggs, or Sperm, by the diffusion

diffusion of the Soul of the World through every part thereof. So that if a Man's Life were chased out of his Body by suffocating Fumes, &c. it might return again. Secondly, because my care is only to prevent those things being in the Matter whereof Trials are made, and that for these Reasons, Because Vegetables bring forth Seeds, Animals, Eggs, or Sperm, the smallest sort of which may be carry'd by the Wind in the Air, and fall on the Earth, Water, Trees Flowers, and fruit of Plants, and Food for Animals. Therefore I can be sure that there is nothing of this Nature. Before Trials be made, I shall notwithstanding this Author, be so sure that there will be none after, that I may resume my former Assertion.

From what I have already said, 'tis plain,
To think that Life is Nature's Gift, is vain.

If Life there is, and yet no living Creature
Without a Parent, can be rais'd by Nature ;
If Man can show no Reason why and how
Nature gave Life at first, but cannot now,
The Consequence I make, none can deny,
Because they cannot show a Reason why
Things could be made without a Deity. }

Had Life from Matter sprung, as some men say,
This Thought will not so well excuse their way,
Because they cannot any Reason give,
Why Matter thus continues not to live ;
Because if ever Nature had such Power, (your
Themselves confess, nought can her Strength de-
Or had she had Contrivance, she might then
For some End give things Life, and take't agen.
But since her Advocates do still suppose,
She cannot think, yet nought can her Oppose, }
Herein they weaken very much her Cause.
Now that Hypothesis must needs be best
That Universally abides all Test ;
And hence no Reason doth at all appear
Nature could do what's certainly done here :
Then I have Reason, and conclude I shall,
That there's a Power that's Supernatural.
Yet God and Nature ne'er was understood
Well till the Circulation of the Blood.

And he that did that Notion first advance,
 Did God more Honour than a thousand Saints;
 Hereby those Notions are grown out of use,
 Of Life and Motion being *Extraduce*.
 Whatever makes some Matter Thick, some Thin,
 Or wheresoever Motion doth begin;
 How Blood is made, and how it takes such Pains,
 To bore such holes i'th' tender mass for Veins;
 And how it afterward returns again,
 Makes Arteries, and what the Nerves and Brain;
 What Perforates, and them with Spirits fill,
 Is thought too great a stretch for Human Skill:
 Then that Philosopher thinks like a Noddy,
 That Life and Motion's only from the Body.
 The Seed of Animals it's not deny'd,
 Doth differ from all Matter there's beside;
 Yet Accidents that constantly attend
 Conception, and Abortion doth befriend,
 Are strong Presumptions, and do indicate
 The Influence of God immediate,
 As well in raising Life by Generation,
 As in Mens Dying, or their Preservation:
 And to alledge such things fall out by Chance,
 This great Absurdity we should advance,
 That some things come of *Nothing*, or at least,
The Powr's of God are stopt, and Nature's ceast.

Therefore admit Death and Abortion were,
 But standing still, yet would the case be clear,
 That all Privations and all Changes still
 Came by Design, else God doth cease to Will,
*Since Matter has no tendency at best,
 To change its state from Motion, or from rest.*
 Thus Water could not Freeze, nor Ice could thaw,
 Were things not order'd and disposed so;
 Men could not Die, wax old, and so decline,
 Were not that Nature giv'n them on design.
*Hence you as well may give a Reason why,
 You may be Man and Live, or else may Die*

*Without a Body, Father, and a Mother,
As th' will of God, 'cause if there's one, there's 'tother.*

Another word to those by whom 'tis said,
This World will never end, nor was it made :
But this would spoil, unravel all agen
That was made use of by such sort of Men,
Of Nature, Chance, of Matter, and of Motion,
Are all unking'd, untwisted, by this notion :
Reason, Experience, and our Observation
Of what Improvements there's in Navigation,
Both by the Load-stone, and the Mathematicks,
And what ensu'd thereon, would silence Criticks.
This is a means Arts to communicate,
Islands discover, Countries Populate :
All this both is and has been done of late.
Sure Men were unacquainted with the ways
Of Sailing, and the courses of the Seas,
When they deny'd we had *Antipodes*.
Then Navigation and Geography,
Were both but in a state of Infancy.
Men never did, nor could the Earth surround,
Had not the use o'th' Load-stone first been found.
And had it ever been in use before,
It never could have been forgotten more,
Unless the World had been to Ruine turn'd,
The Earth all drowned and the Sea all burn'd.
But if what they desire I should allow,
That things were always just as they are now,
It would not answer very well their end,
Since they allow all Creatures do depend
On some that went before them of that kind ;
So nothing but Dependance they would find.
First Cause of second Causes they Reject,
And own no Cause, but what is an Effect,
Saying, as now. Things always were depending
on one another, Borrowing, and Lending :
Each part o'th' Universe supplies its Brother,
Receiving still, and giving one another.

What

What Reason have we, tell them, if we can,
To seek a Cause for things that ne'er Began.

If no Man was without a Father, then
Without Beginning, there could be no Men.
There's nought can go before what ne'er began,
And they allow a Father for each Man.
Then ev'ry Man that was, must be a Son,
And so there can be none but what begun,
Their witty Reasoning they shew herein,
Son to some Father, and yet ne'er begin.
Both Son and Father one must be, whereby
We come toth' top of their Eternity.
Thus to all living things we've found an end,
And made their whole Eternity depend.

That there's a God, our Being here doth show,
Tho while we're here, that's most that we can know:
An immaterial Being can't be shown,
It only by its acting can be known ;
And yet such Intellectual Beings can
Be seen byth' Intellectual part of Man,
With equal certainty and Evidence,
As Trees and Stones are seen by outward Sense.
Thinking and Understanding, Men do find
Belong to Animals, or there is join'd
A Soul, or Being of another Nature
From Body, yet depending on its Maker :
For Being and Continuence all one,
As if it were God's Will, moving a Stone;
Yet forasmuch as our Idea's transcend
All other Animals. and do extend
To Learn, to Speak, to Teach, can Hope and Fear
Such things as none can know whilst living here.
Our Souls thus differing likely were design'd
To bear a share in something left behind.
Besides those Hopes and Fears do both increase,
When Fancy and and Imagination cease ;
Which well consider'd, is some Argument,
That 'tis not Matter, Mode, nor Temperament ;

It has Idea's of things ne'er seen, nor known,
It can fear future things, and can see none.

Did e'er *Lucretius* make it yet appear

(*If Fear made Gods*) who then it was made Fear :

Perhaps by chance men thought of God, therefore

By chance the World may ne'er think on him more.

If Thoughts into our Souls were only brought
By Matter, how then could we think of Thought ?

Of Notions far remote from Sense reflect,

Muse on our lost Idea's. and Recollect.

From which th' effects of Matter differ wide,

And show there is a God and Soul beside.

Men are in Pain, it plainly doth appear,

From Grieving, Vexing, Love, or Hate, or Fear,

But let them have their Wish, and they can tell,

They in one Minute may be perfect well.

That while such Illness did on them remain,

Their Bodies underwent no sense of Pain,

Which never can so soon be well again.

If Blood or Spirits move to quick, or languish,

The Heat, the Cold, the Body's Pain, or Anguish,

From ill's o'th' Mind, are easie to distinguish ;

From whence it is not hard at all to see,

The pain of Thought cannot from Matter be.

If it be so, that Musick doth Men please,

And yet unto their Bodies gives no Ease,

Nor acts upon the Body, nor the Blood,

In any case like Physick, nor like Food :

Then I may safely make this Inference,

There is Effects that do not flow from sense

Of Feeling, or from any thing but Sound,

Which on our Bodies no Dependance found.

Besides that God I have describ'd, can

To answer his Designs, produce a Man,

Without a Father, only by a Woman,

Above the course of Nature, and uncommon:

As there was once an Instance much the same,

From Man a Woman without Mother Came.

Thus

Thus from a living God, not th' dead, 'tis plain,
 That Life might come, and be call'd back again,
 And be restor'd for ever to remain.
 And what was said of *Christ*, comes to no more,
 Why should it not our Credit win therefore?

If nought herein a Rule of Faith is made,
 But what's approv'd in History and Trade,
 No Tax on Human Reason then is laid:
 Considering his Enemies do own
 That Hist'ry which describes, and hath foreshown
 The Circumstances of his Life, whereby
 They own the Man, although his Pow'r deny.
 What was foretold, did suit so well these things,
 The sound thereof among the Heathen rings;
The Witness nothing got, but spent their Breath,
In Poverty, Imprisonment, and Death:
Which well considered, leaves no reason why
 Things well attested, unregarded lye
 To th' Prejudice of Christianity.
 Therefore 'gainst *Jews* and *Arbeists* 'tis said,
 That Pow'r that first gave Life can raise the Dead.
 He that put Life into the first of Men,
 Could into *Laz'rus* bring it back agen:
 'Tis not Impossible, nor yet absurd.
 To make him Live, when *Jesus* spoke the word.
 Incredible why should it seem therefore
 That God to life should *Jesus Christ* restore.
 Therefore, with Reason, I concluded have,
 That God rais'd *Jesus Christ* out of his Grave.

F I N I S.

IN a small Piece, called *Arguments and Considerations*, serving as an Answer to that Grand Question, *Whether Men can Will and do otherwise than what they do*, I chased *Free-Will* out of the dominions of Reason, and here I have expell'd it out of the Scripture and all the Territories thereto belonging. And a quarter of what is here, would have served to shew the impossibility of human Nature being invested therewith; The rest, which to some sober quiet Tempers had been needless, was to set worse Tempers right about the nature of Evil. Therefore, let it be considered with what I have said, *Page 18, 19, and 20.*) that if there can be Evil in an act of the Mind, it must consist in desiring to have something, or desiring to have something done: If to have something done by the Body, whose Actions I have shewed, can have no Evil in themselves, considered without their Circumstances, which cannot alter the nature of the Things; neither can it be Evil any otherwise than by some Cause or Circumstance, for the Mind to desire, to have something that is Good, there being nothing which God Made, but what is so. And if a Man has a Dropsie, or a Fever, these Distempers can nither make the desire, *viz.* of Drink, nor Drink, the thing desired, to be Evil. So that concerning Evil, it may be considered, that God nor Man can be the Cause of what is *not*: But Evil is *not*, therefore, God nor Man (strictly speaking, as I am oblig'd to do on this occasion, to defend God and Truth, and to reconcile them with Reason and Experience) is the Cause thereof.

When the Scriptures say, *If you will do so and so, it shall be well with you, but if you do not do so and so, it shall go ill with you*; such sayings may serve as an Instrument to make way (when God wills to move the Reader) to execute his will, either in doing, or not doing: And as God moves, Man chooses to do, or doth not choose to do, and by the Sovereignty of God's Will, the Effects follow, both according to Man's choice and the Conditions propos'd.

Differences about
PRE-DETERMINATION,
DETERMINED.

Shewing from Scripture, Reason, and
Experience, That *Man is a Necessary*
AGENT.

To which is added,

Plain Proofs of the Being of a **G O D.** The
Probability at least of the *Soul's Immortality*, and
the Credibility of *Christianity*.

By R. H. a Lover of Truth.

God did from Eternity, according to his Free-will, by his un-
changable Council and Purpose, Fore-appoint and certainly De-
termin of all things, together with their Causes, their Effects,
their Circumstances, and manner of Being. Bishop Usher's
Body of Divinity, page 90.

To the same purpose, the Assembly of Divines. *The Es-
sence of God, is one Pure Thought, in which he views and*
Wills all Things. Bp. Burnet on the 39 Articles, page 27.

If this be true, what God doth Will and do,
He only doth because he will do so ;
'Tis not Man's Will moves God's Will thereunto. }

Man's Will is nothing but Desire, an accidental Passion of
the Soul, which like Hope and Fear, is absent or present, as
occasion falls out ; for if no Man has any Will at all to be-
lieve, have, or do any thing at all, till after it seems best to
do, &c. Then the Will of Man makes nothing to seem best,
but &c. Therefore, &c. because the Will cannot make
things seem best, which seem'd best before there was a Will.

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